THE ANGLICAN DIGEST

Spring A.D. 1959

The Episcopal Book Club

and the publishing firm of

Farrar, Straus and Cudahy

announce with pleasure the first

$2,500 ANGLICAN FICTION AWARD

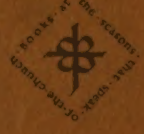
for a hitherto unpublished book-length novel

about a bishop, priest, nun, or layman

in which the reader will feel closer to

and gain more understanding of the Church

and to be submitted by 1 March A.D. 1960



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SPRING A. D. 1959

the anglican digest

- some things old
- many things new
- most things borrowed
- everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

THE WINNER

Last Autumn The Anglican Digest *offered $25 for the best reply to the imaginary Elias Whitby's request for suggestions as to how he should leave to the Church a tithe of his estate. The winning letter is printed below.*

Your Elias Whitby contest in the Autumn issue of the *Digest* intrigues me—not that I particularly covet the $25 award but because the fictitious Mr. Whitby's concern over what to do with his $320,000 is, to a much less degree, a problem that, in my advancing years, confronts me and, I am sure, many other Churchmen.

We all would like to bequeath something to the Church and we would like, as the Whitby article said, "to start or augment something that will strengthen the faithfulness of the Church, something that will contribute to the interior life of the Church, something that will enhance the integrity of the Church *as a whole.*"

Like Mr. Whitby, I have seen the Church at many levels: I came into the Church from a protestant body shortly before I was 30; since then, I have been a willing vestryman, a reluctant Sunday School teacher, an impossible chorister, and a disgusted deputy to two General Conventions; I have been a member of two parishes—a small one and one that grew from a mission into a large one; I have had official dealings with seven priests and three bishops; my wife's brother is a bishop and her father was one, too; and our summer place is next to that of a bishop and two miles from another. I am not without some knowledge of the Church.

Somehow, I feel that the first place to strengthen the Church is at the top — among the bishops. If, as I have often heard bishops say, "A parish is no stronger than its priest," could not the same be said of a diocese and its bishop—indeed, of the whole Church?

It has also been said that we "kill our bishops" by over-loading them with administrative details. I'm not sure that *we* have done it, for it is possible that the bishops themselves have permitted mundane matters to supplant the spiritual and pastoral —perhaps as an excuse for spiritual weakness or dryness.

Therefore, I'd like to see Mr. Whitby leave his tithe (the $320,000) to the Order of the Holy Cross to set up and pay all expenses (including even the cost of travel) for an annual retreat for the bishops. Each retreat would be a good one, a long one, and an exacting one conducted by top-notchers in the Church and possibly under the "patronage" of the Presiding Bishop. Such a retreat would, of course, enable the bishops to enrich their spiritual lives but, more than that, it would take them out of the administrative doldrums in which too many lie motionless. Gathered peacefully, without the hullabaloo that accompanies General Convention and other "official" gatherings, they could expand their horizons to include essentials other than budgets and statistics. Even a few solid days of meditation, guided by the capable Holy Cross Fathers, would return our bishops to us as the spiritual pastors we want and expect them to be.

With the Order's three convenient locations — West Park, N. Y., Sewanee, Tenn., and Santa Barbara, Calif.—no bishop would have to travel far,

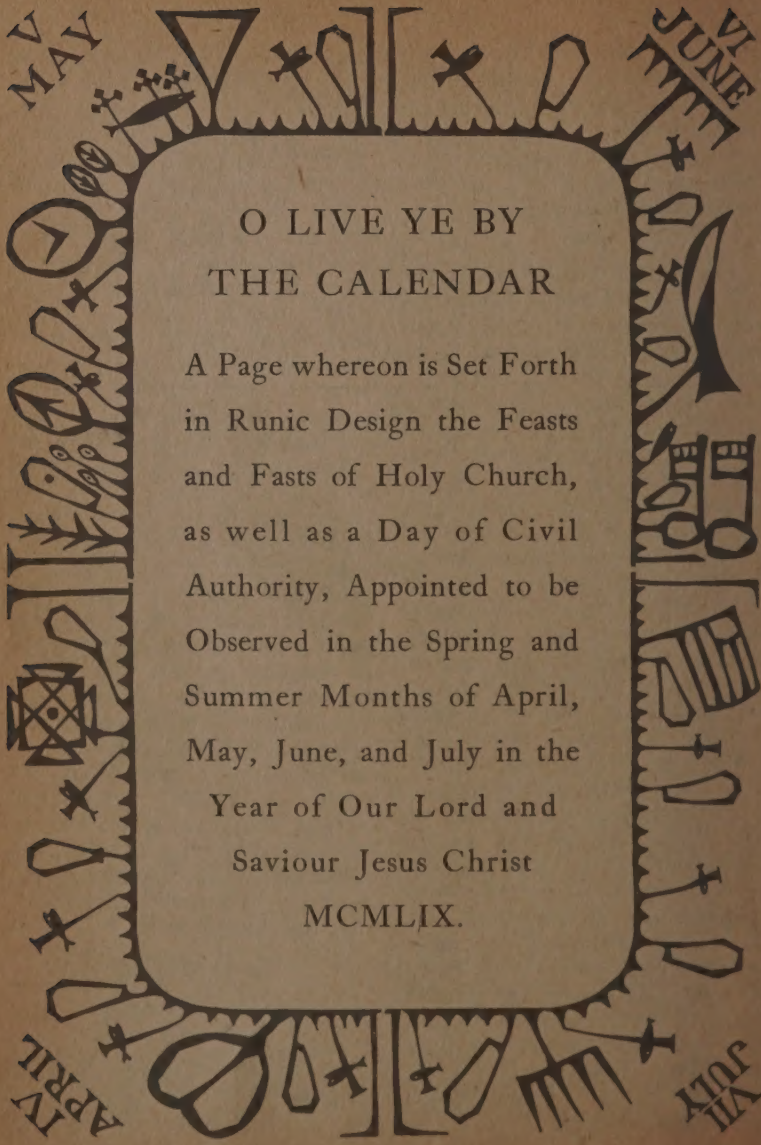
geographically; but I think such an endowment would enable them—and the Church—to go far spiritually.

It would be a noble experiment at worst; at best, its possibilities are unlimited. — N.V.

Forty-four Churchmen in the U.S.A. and Canada submitted entries; some were submitted anonymously and so had to go unacknowledged but, of course, not unconsidered. By far most of them wanted the money to go either to religious orders (for retreat purposes) or to educational institutions (seminaries in particular), and one wanted it, as well as the award money, to go to the Episcopal Book Club. Most entries failed to consider the specific amount of the bequest as well as the specific intention of the testator. In an accompanying note, the author of the winning letter said, "While an endowment is practical and possibly desirable, it is not necessary; if the Order of the Holy Cross were to use up the whole amount in, say, ten years, it would be worth it—in results." At the request of Mr. N. V., an executive with a large financial corporation in the middle west, The Anglican Digest *has sent the $25 award to Christ the King Foundation, 620 Barton Place, Evanston, Illinois, for use by its "Institute for Christian Learning."*

THE ROGATION DAYS are "the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord." The name of these days, including the Fifth Sunday after Easter, commonly called "Rogation Sunday," comes from the Latin word *rogare* (ask). "Asking Days" were observed as early as the fifth century and were no doubt instituted for the purpose of asking God's blessing on the rising produce of the fields, especially in the face of damaging weather. The American Prayer Book calls the three Rogation Days "Days of Solemn Supplication," and has provided a special prayer, "For Fruitful Seasons" [page 39], to be said on these days as well as on Rogation Sunday. In England the priest and people form a procession and go around the bounds of the parish (hence, "Beating the Bounds"), all the while singing the Litany and praying that God will bless the land and give the people a fruitful season. The Rogation Days serve also as a period of preparation for Ascension Day.

The Lord's family
In the Lord's house
For the Lord's service
On the Lord's day.
—*Canadian Churchman*



O LIVE YE BY THE CALENDAR

A Page whereon is Set Forth in Runic Design the Feasts and Fasts of Holy Church, as well as a Day of Civil Authority, Appointed to be Observed in the Spring and Summer Months of April, May, June, and July in the Year of Our Lord and Saviour Jesus Christ

MCMLIX.

The Story of Miles Coverdale

with asides

Following a Lambeth Conference suggestion ("It is high time that a revised translation of the Psalter should be undertaken"), the Church of England has set up a commission "to produce . . . a revision of the text of the Psalter designed to remove obscurities and serious errors of translation, yet such as to retain as far as possible the general character in style and rhythm of Coverdale's version and its suitability for congregational use."

MILES COVERDALE (1488-1568), given to learning all his life, studied philosophy and theology at Cambridge; at the age of 26 he was ordained priest by John, Bishop of Chalcedon [this writer is unable to identify the bishop or the see] and entered the monastery of the Austin Friars at Cambridge.

The Austin Friars take their name from the rule of common life attributed to St. Augustine of Hippo. Sometimes known as the Augustinian Canons, they established congregations in Europe and England, where the flexibility of their rule allowed them to follow various vocations, including the operation of St. Bartholomew's and St. Thomas' Hospitals in London; they also undertook parochial responsibilities. A number of Anglican religious orders follow a modified form of the Augustinian rule (Sisters of the Holy Nativity, All Saints Sisters of the Poor, Community of the Holy Spirit); other saints who gave their names to monastic rules: Francis and Benedict.

Coverdale was a frequent visitor in the house of the learned and religious Sir Thomas More, author of *Utopia*, Lord Chancellor of England, later executed for high treason, declared a Saint by the Bishop of Rome in 1935, and patron of the most fashionable Roman parish in New York City. Coverdale also made the acquaintance of Thomas Cromwell, afterwards a powerful friend.

Thomas Cromwell (1485-1540) was a cloth-dresser who later gained the favor of Thomas ("Poor Dog") Wolsey, Cardinal Archbishop of York, and entered the House of Commons. In 1524 Wolsey made use of him for the suppression of a number of small monasteries to provide the endowment of his two proposed colleges at Oxford (later called Christ Church) and Ipswich. On Wolsey's disgrace in 1529, he entered the King's own service and eventually was appointed Vicar-General and became the chief adviser and instrument of the King in all ecclesiastical

affairs. It was he who arranged for the dissolution of the monasteries between 1536 and 1539 and who was the chief intermediary between Henry and the Reformation Parliament. Not entirely without parts, T. Cromwell ordered that a Bible should be provided in every church, and that a register of births, marriages, and deaths should be kept. When the King grew disgusted at his marriage with Anne of Cleves. (Cromwell had arranged the alliance), he confiscated Cromwell's lands (most of them had been taken from monasteries), had him arrested, sentenced for treason, and beheaded. He is not to be confused with the even more notorious Oliver Cromwell (1599-1658).

As members of any center of learning are wont to do, a group of Cambridge blades and dons gathered at White Horse Tavern for discussions; principal subjects: the Bible (not yet done into English) and theology, especially the "new" theology blown over from the Continent.

One of the White Horse men was Robert Barnes, Divinitatis Doctor (earned), prior of the Austin monastery and ecclesiastical superior of Miles Coverdale. In 1526 Friar Barnes, who had fallen under Luther's spell, was brought before the Vice-Chancellor for preaching a heterodox sermon; he was arrested on the charge of heresy and sent to London to appear before Wolsey as Papal Legate, and Miles Coverdale went along to help prepare his defense. (Among other things, Barnes had untactfully attacked the Cardinal's personal pomp and splendor!) Preferring a recantation to burning, he was punished publicly and sent to prison. Eventually returned to the Austins as a "free prisoner," he "escaped" to Antwerp, only to be called home and to favor by Cromwell who sent him to Germany where he failed to obtain Lutheran approval of Henry's divorce and second marriage. Later he was sent to Germany to negotiate the King's marriage with Anne of Cleves, but upon repudiation of that marriage and Barnes' own continuous indiscretions (he was arrogant, rude, conceited, and vacillating), he was burned at the stake—after all.

Coverdale left the monastery, assumed the habit of a secular priest and gave himself over to studying at Cambridge and preaching against abuses of confession and the worship of images. In 1532 he went to the Continent where he prepared his translation of the Bible—"out of the Douche [Dutch, or really German] and Latyn [the Vulgate version]." Although the name of the publisher and the place of its printing have always been a mystery, it was, in 1535, the first complete Bible printed in English.

The first edition was soon absorbed, and although it did not secure the royal license, it was not formally suppressed. In 1536 the Church in Convocation asked for a new translation, and two years later Coverdale was employed by Cromwell to assist in the production of what came to be known as the "Great Bible"—great because of its size, and which was in 1539 ordered to be placed in all English churches.

The work had been done in Paris until the Inquisition made the French government put a stop to it. Many sheets were publicly burned, but the presses,

types, and workmen—and some sheets—were brought to England, where Coverdale and his colleagues finished the job, and Thomas Cromwell paid the bill.

When Cromwell and Barnes were executed in 1540, Coverdale found it necessary to leave England. Shortly thereafter he defied lawful authority by taking a wife (an "excellent woman," whose sister was the wife of the man who helped to translate the first Danish Bible), and so identified himself with the reforming party. He continued to live abroad, caring for some Lutherans both as pastor and schoolmaster, until his return to England in 1548. He was well received at court, thanks to the influence of Archbishop Cranmer who, with other divines, was at Windsor preparing the first Book of Common Prayer. He was soon appointed Chaplain to the new King and Almoner to the Dowager Queen (Katherine Parr, last wife of Henry VIII), and took an active part in the reforming measures of the short reign of Edward VI.

Because of his gift of oratory (he was in great demand at funerals), he was sent on the risky business of quelling an uprising of Devon and Cornwall rebels. With Cranmer's approval he was somewhat rewarded for his success by being made Bishop of Exeter.

Coverdale's episcopal predecessor was John Veysey (his real name was John Harman) whose rapid rise in the Church began in the household of Henry VIII's mother. For 10 years he was the Dean of Exeter and held many other preferments, possibly through the added patronage of Wolsey. (He read the papal bull in Westminster Abbey when Wolsey received the cardinal's hat.) The Bishop of Rome raised him to the bishopric of Exeter in 1519 and shortly thereafter Henry VIII restored the temporalities of the see. Veysey's accomplished manners and acumen won him the King's favor and trips abroad on behalf of the crown. (He accompanied Henry to the 1520 meeting with Francis I at the Field of Cloth of Gold.) He lived in great splendor and lavished gifts upon his kindred, but he reduced Exeter from one of the wealthiest to one of the poorest sees in England. (The handsome pension he got after his deprivation made the diocese even poorer.) Along with the Bishops of Lincoln and St. Asaph, he consecrated Thomas Cranmer Archbishop of Canterbury. At the command of the Privy Council, he surrended his see in 1515 to Miles Coverdale; two years later he was restored, the next year died at the almost unheard-of age of 89.

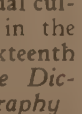
Because Miles Coverdale's predecessor had so greatly reduced the income of the Diocese of Exeter, he pleaded poverty and declined to pay the first year's revenues to the Crown. (The first-fruits had formerly gone to the Bishop of Rome, but Henry VIII with no little help from parliament stopped the practice.) When Mary came to the throne, Coverdale was deprived of his see and put in jail for the non-payment of the first-fruits. (Elizabeth I later forgave the debt.) The people of Exeter were not unhappy to see him go: accustomed to the "old religion," they could not easily endure a married bishop of the new school. Thanks to Mrs. Coverdale's brother-in-law, Christian III, King of Denmark, interceded on his behalf, and Coverdale was able to leave England with his wife who was disguised as one of his two servants. (It is reported that Thomas Cranmer carried his wife about in a basket—a kind of sedan chair—because it was unlawful for bishops and priests to have wives then.)

On the accession of Elizabeth I in 1558, Coverdale again returned to England where, despite his deprivation in the previous reign, he assisted at the famous consecration of Matthew Parker as Archbishop of Canterbury.* He took a church close to London Bridge, but when in 1566 the Government determined to enforce a stricter observance of the liturgy of the Church, Coverdale resigned his living. Many "ran after Father Coverdale, who took that occasion to preach the more constantly, but yet with much fear; so that it would not be known where he preached, though many came to his house to ask where he would preach the next Lord's day." He died in his 81st year, a "celebrated preacher, admired and followed by all the puritans."

"The name of Coverdale will always be revered as that of the man who first made a complete translation of the Bible into English, but he was not a figure of marked historical interest. He was somewhat weak and timorous, and all through his life leaned on a more powerful nature. Barnes, Cromwell, Cranmer, and Grindal [Bishop of London, subsequently Arch-

* 20 March 1556: Reginald Pole, Papal Legate, was ordained priest; 21 March, Mary Tudor burned Cranmer at the stake; 22 March, Reginald Pole was consecrated Archbishop of Canterbury. Parker was consecrated in 1559.

bishop of York and Archbishop of Canterbury] were successively his patrons. In the hour of trouble he was content to remain in obscurity, and left the crown of martyrdom to be earned by men of tougher fibre. He was pious, conscientious, laborious, generous, and a thoroughly honest and good man. He knew German and Latin well, some Greek and Hebrew, and a little French. He did little original literary work. As a translator he was faithful and harmonious. He was fairly read in theology, and became more inclined to puritan ideas as his life wore on. All accounts agree in his remarkable popularity as a preacher. He was a leading figure during the progress of the reformed opinions, and had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century."—So says *The Dictionary of National Biography*



The Psalter as printed in the Prayer Book is largely Miles Coverdale's work. Though he produced a version which has many merits and for which most Anglicans have a real affection, Coverdale was not infallible, and much knowledge has been acquired since his day. Because his version suits Anglican chanting better than any other version and so easily lends itself to music, any revision of the Psalter in English for Church use will take Coverdale's version as a basis and will retain as far as possible the general character and style and suitability for congregational use.

> Psalm: a sacred song or poem
>
> Psalmist: a writer or composer of sacred songs
>
> Psalmody: the act, art, or practice of singing psalms
>
> Psalter: another name for the psalms as a book
>
> Psaltery: an ancient stringed instrument of the zither type

The Psalter is essentially a book of private and public devotion (it is technically not a part of the Book of Common Prayer), and has retained its importance throughout the centuries. The Psalms were designed for singing rather than reading, and the Psalter may properly be considered the Church's first hymnal; hence the appointment of a top-notch musician to England's new Commission: the Director of the Royal School of Church Music. Other members of the Commission: the Bishops of Bradford and Ripon, poet and Nobel prize-winner T. S. Eliot, the Professor of Medieval and Renaissance English in Cambridge University (C. S. Lewis), and the Regius Professor of Hebrew in Cambridge. *(Taddled from various sources.)*

THE RENT

O ETERNAL and most glorious God, who sometimes in thy justice dost give the dead bodies of the saints to be meat unto the fowls of the heaven, and the flesh of thy saints unto the beasts of the earth, so that their blood is shed like water, and there is none to bury them; who sometimes sel'st thy people for nought, and dost not increase thy wealth by their price, and yet never leav'st us without that knowledge, that precious in thy sight is the death of thy saints; enable us, in life and death, seriously to consider the value, the price of a soul.

It is precious, O Lord, because thine image is stamped and imprinted upon it; precious because the blood of thy Son was paid for it; precious because thy blessed Spirit, the Holy Ghost, works upon it and tries it, by His divers fires; and precious because it is entered into thy revenue and made a part of thy treasure. Suffer us not therefore, O Lord, so to undervalue ourselves, nay, so to impoverish thee as to give away those souls —thy souls, thy dear and precious souls—for nothing, and all the world is nothing if the soul must be given for it.

We know, O Lord, that our rent, due to thee, is our soul; and the day of our death is the day, and our deathbed the place, where this rent is to be paid. And we know too that he that hath sold his soul before, for unjust gain, or given away his soul before, in the society and fellowship of sin, or lent away his soul, for a time, by a lukewarmness and temporizing, to the dishonor of thy name, to the weakening of thy cause, to the discouraging of thy servants, he comes to that day and to that place, his death and his deathbed, without any rent in his hand, without any soul to this purpose, to surrender it unto thee.

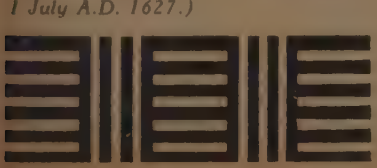
Let therefore, O Lord, the same hand which is to receive them then, preserve these souls till then; let that mouth, that breathed them into us at first, breathe always upon them whilst they are in us, and suck them into thyself, when they depart from us. Preserve our souls, O Lord, because they belong to thee; preserve our bodies, because they belong to those souls.

Thou alone dost steer our boat through all our voyage, but hast a more special care of it, a more watchful eye upon it, when it comes to a narrow current, or to a dangerous fall of waters. Thou hast a care of the preservation of those

bodies, in all the ways of our life; but in the Straits of Death, open thine eyes wider, and enlarge thy providence towards us, so far that no fever in the body may shake the soul, no apoplexy in the body damp or benumb the soul, nor any pain or agony of the body presage future torments to the soul.

But so make thou our bed in all our sickness, that being used to thy hand we may be content with any bed of thy making, whether thou be pleased to change our feathers into flocks, by withdrawing the conveniences of this life, or to change our flocks into dust—even the dust of the grave, by withdrawing us out of this life. And though thou divide man and wife, mother and child, friend and friend, by the hand of death, yet stay them that stay, and send them away that go, with this consolation: that though we part at divers days and by divers ways, here, yet we shall all meet at one place and at one day, a day that no night shall determine—the day of the glorious resurrection.

(From the Prayer before the Sermon preached by John Donne in commemoration of the wife of Sir John Danvers, 1 July A.D. 1627.)



WE RECOMMEND

§ TO LOVERS OF GOOD CHURCH MUSIC, Paul Callaway's LP recording of anthems, hymns, and psalms, recently done in celebration of the 50th anniversary of St. Alban's School — founded to provide voices for the choir of the Cathedral Church of St. Peter and St. Paul in the nation's capitol, of which Mr. Callaway is now organist and choirmaster. While we have not actually heard the recording, we have heard Mr. Callaway's music, in person and by radio and TV. We hope that he has included his superb interpretation of Mozart's *Ave Verum Corpus*. The $5.58 postage-paid recording may be ordered from St. Alban's School, Washington 16.

§ TO PEOPLE WHO EAT WITH PLEASURE: the finest cookbook this eater has ever seen. *A Picture Cook Book*, published by Life Magazine, 540 North Michigan Avenue, Chicago 11. We came upon it under a Christmas tree and were so taken with it that we did not gasp when we saw the price: $9.95. Much is to be said for preparing food properly, serving it with dignity, and eating it with pleasure, for after all there is something sacred about a meal—just as there is about praying, working, preaching, sleeping, and living: indeed God

in His wise creation has endowed us with equipment to eat and with a capacity to enjoy "the kindly fruits of the earth." *A Picture Cook Book* contributes to that enjoyment. Any woman who has the happy duty of cooking has only to look at the book to make her vocation all the more joyful, and she has only to put it into the hands of her husband to whet his appetite and reduce his grumbling about the high cost of living.

§ *ON GROWING OLD*, a book by Sibyl Harton, widow of the late Dean of Wells (published by Morehouse-Gorham Co., 14 East 41st Street, New York 17, at $2.50), in which is provided (1) an analysis of the suffering, sorrow, and pain that invariably accompany our increasing years, (2) directions on sharing our miseries with God, and (3) right good proof that any period in one's life has a vital if not grand purpose. A literary friend of ours said that a woman of good sense gets the better part of her dying done during her lifetime: that goes for all of us, male or female, and Mrs. Harton shows us exactly how to grow old—yes, gracefully.

§ *THE EARLY CHRISTIAN CHURCH*, a two-volume work by the Archbishop of Quebec (published by Cambridge University Press, 32 East 57th Street, New York 22, at $17.50 the set). The Most Rev'd Philip Carrington gives an account of the rise and development of the Church during the first two centuries of the New Covenant. Setting down the events in the order in which they happened, the learned Archbishop gives a clear and easy-to-read account of the establishment, progress, sufferings, and survival of the

I went along the rampart to the top of the contrada del Monte and down its paved steep to my home, pausing when I reached my door to observe an old man who was coming up the hill from the market place. As he peered at the houses his cloak fell away from his face, and, notwithstanding the dusk, and his white beard, and the lay dress, and the unexpectedness, I knew that here was Pietro [Cardinal] Bembo. I spoke to him, telling him who I was.

Inside my house I called to Joanna and would have her light us up the stairs and kindle the hearth and the tapers while I withdrew to get rid of my cloak and to don quickly a robe of damson-coloured damask, and velvet shoes, and to put a cap of silver braid sewn with garnets over my balled hair. When I returned to the sala the Cardinal had drawn a chair near to the crackling wood, and I seated myself on the other side of the hearth, hoping, but of a certainty in vain, that what I revealed of Time's defeat would be found written in spoils of grace. Everliving is but ever burning to a youth older than time; yet it is not possible to excuse its faithfulness to the unwithering which is its essence.—A Cardinal of the Medici, by *Susan Hicks Beach*

Christian Church. The set would make a welcome gift to one's parish priest (he might not otherwise get the work) and a valuable addition to any Churchman's library.

§ *THE SLOW OF HEART*, by the Rev'd Matthew M. Warren, Rector of St. Paul's School, Concord, New Hampshire, published by Harper & Brothers, 49 East 33rd Street, New York 16, at $2.00. Taking familiar phrases from the Eucharistic Prayer of Thanksgiving, the author has built eight chapters to move "the slow of heart" to a renewed appreciation of their great heritage. There are occasional slips of the pen, but on the whole the book is sound, thought-provoking, and helps to combat much of the superficial and pagan thinking of modern times.

§ TO EVERY SINNER: One of the two Spring EBC selections, *Go In Peace* published by The Macmillan Company, 60 Fifth Avenue, New York 11, at $2.50. Written by "Manasses" (the pen name of the author of *Captive in Babylon*) especially for the Episcopal Book Club, *Go In Peace* deals with the joy of forgiveness—the joy of forgiving and of being forgiven. We say, quite publicly, that the burden of our sins is intolerable (they are indeed more than we can bear); "Manasses" has shown us how to be rid of that intolerable burden and "go in peace."

§ DOUG ANDERSON'S book, *New Things to Draw and How to Draw Them* (Dodd, Mead & Co., 432 Fourth Avenue, New York 16, $2.95), prepared especially for beginners. Mr. Anderson, who draws for the EBC, *TAD*, *The New Yorker*, the New York *Times*, and the *Saturday Review*, shows how, by the use of a few lines properly placed, amazing and satisfying results can be obtained even by the worst of us.

§ TO THE BISHOPS: *Divorce and Remarriage in Anglicanism*, by A. R. Winnett (a priest of the English Church and Examining Chaplain to the Bishop of Guildford) and published at the very high price of $6.50 by St. Martin's Press, 103 Park Avenue, New York 17. While the purist may rightly quarrel with the use of the word "Anglicanism" (is there such a word?), he cannot quarrel with the author's thorough, interesting, and sound treatment of the matter of divorce and remarriage. We wish that we were affluent enough to send each bishop in the Anglican Communion a copy—it is that good.

In speaking to the present and the future, the author says: "No longer can the Church allow herself to speak on the subject of marriage with a divided and uncertain voice. The state in

nearly every country where the Anglican Communion is represented has so enlarged the grounds and multiplied the facilities for divorce that the institution of marriage, as a lifelong and exclusive union, is in jeopardy, with grave consequences to the stability of society and to the well-being of children. To increase facilities for divorce is to produce a greater demand for divorce, and thus to create . . . the 'divorce spiral.' Divorce for hard cases multiplies the number of hard cases; [they] in turn lead to wider grounds for divorce and so to more divorces. Where a couple enter upon marriage with the thought in their minds that if the marriage does not turn out happily there is always a way of escape, the will is weakened to make the marriage happy by the exercise of unselfishness, patience, and forgiveness, and thus the marriage is impaired from the start.***

"In the present situation the Church is entrusted with the task of upholding the Christian standard of indissoluble marriage, and in this she stands almost alone. Any weakening of her witness would be a betrayal of her Master's teaching and of her mission as the 'salt of the earth,' as the redeemed and redeeming community in the midst of a world which has lost its way. It would also be a betrayal of the steadfastness and heroism of those men and women who through difficulties and suffering are remaining faithful to their marriage vows*, and would bring yet more marriages into peril. [In] these circumstances it is unthinkable that the Churches of the Anglican Communion should go back upon the almost universally recognized rule that no marriage of any divorced person should take place with the Church's rites so long as the other partner lives.

Question: What is meant by our Lord when He says, "Let the dead bury their dead"?

Answer: The point of St. Matthew 8.22 is, that when our Lord calls, nothing should be allowed to stand in the way of our answering his call. "I have to bury my father" is an Eastern saying indicating, in a polite way, a desire to delay. It is, in fact, a conventional excuse. (*Taddled from* The Sign)

Equally if not more disastrous would be the employment of nullity outside carefully restricted limits as a means of evading the consequences of the Church's rule of marriage.*** The division of opinion concerning the indissolubility of marriage . . . is still present in [the Anglican Communion], and the times demand that

* The author's irrefutable logic could well be applied to other matters facing the Church.

every effort be made to bring the Church to a common mind. The inconclusiveness of the discussion during the past centuries has been in no small measure the result of the limited point of view from which the subject has been approached. It has centered almost entirely upon the interpretation of a few scriptural texts and the citation of historical precedents. It has been legal and canonical rather than in the true sense of the word *theological*. Within the last generation both Catholics and Evangelicals have been seeking to recover the 'wholeness' of Christian truth and life, and the Bible has come to be viewed not as a collection of texts to be quoted by one section against the other, but as the living record of God's revelation and purpose. In this way Christians of differing traditions have been brought, not indeed to complete agreement, but nearer to a common mind concerning, for instance, the nature of the Church and the sacraments than at one time would have seemed possible. Is it too much to hope that a similar approach on a deeper level to the doctrine of marriage and the meaning of indissolubility would lead to an equally fruitful and unifying result?"*

* Protestant churches pay little or no attention to the indissolubility of marriages, and their ministers will "marry" almost anybody—a fact generally ignored in recent union "schemes."

ACCORDING TO—

THE DEAN OF SAN FRANCISCO: "Many Episcopalians are unaware that the Book of Common Prayer assumes that the principal service on every Sunday will be the Holy Communion, with the sermon to be preached in its context . . . It is terribly unfortunate that issues of Churchmanship in the past have [mislabeled] places seeking to be faithful to the . . . Prayer Book."

THE ARCHBISHOP OF CAPE TOWN: "In all this controversy in which the Church [in South Africa] has been and is still involved, one thing has surprised me, and that is the vociferous minority who believe that a concern for humanity and social justice is politics and not Christianity . . . The fact that there can be devout people who believe that Christianity is something you do for the soul, and that there is a religious compartment of life distinct from all the rest where the truths of religion alone apply, shows the urgent need for sound teaching in basic Christian devotion. For such a belief comes near to denying the central truth of faith,

namely that 'the Word was made flesh and dwelt among us' and that, in consequence, all life is God's. There is no separation between the sacred and the secular, between the spiritual and the material, for He is both Creator and Redeemer of the World." *(Taddled from "Episcopal Churchmen for South Africa")*

THE LONDON *CHURCH TIMES*: "Sin lists," or booklets for self-examination, are notoriously unsatisfactory, but the manual of devotion, *Sins of the Day* [one of the current EBC selections], containing forms of self-examination, is quite outside the ordinary run. It has been compiled by five writers—a parish priest, a lawyer, a research worker, a student, and a housewife. The contents can either be used privately or as a form of prayer by a group, as it is easily transformed into the pattern of a litany. Everyone knows people who feel that they cannot go to confession, since they have "always done their best," and "never done anyone any harm." These pages should jog them out of such complacency. A section each is devoted to the probable temptations of various classes of persons: married and single, parents, adolescents, office workers, manual workers, civil servants, those in authority and under authority, physicians, teachers, nurses, lawyers, and finally the ordained. The wisdom shown in every case is profund, and few readers are likely to find themselves without blame. If true penitence and self-knowledge represents one of the great needs of Churchmen today, this book is likely to be a heart-searching power for good. [*Sins of the Day* is published by Longmans, Green & Co., 119 West 40th Street, New York 18, New York, at $1.50.]

THE BISHOP OF ONTARIO: "I do not want the kind of union they had in 1925 [when some of the protestant bodies went together to form the 'United Church of Canada'], with continuing Presbyterians . . . They split. We do not want continuing Anglicans. We are aiming at something far higher than they so far have achieved. And we don't want something like the union of South India, which moved outside the Anglican Communion. Because we are aiming at a higher ideal, progress is necessarily slower."

THE PROFESSOR OF ECCLESIASTICAL HISTORY at the General Theological Seminary, New York: "The greatest danger to our spiritual life today is the decline of Catholic discipline, and the increasing tendency to substitute a variety of 'cultic activities.'"

"SAMUEL WHISKERS" (in the London *Church Times*): "Secular journalists

have always been in trouble over ecclesiastical terms. There was once the reporter who was not so hot on the word thurible [a censer, or 'incense pot'] and wrote that 'a man with a long white robe' advanced up the aisle 'swinging a thurifer [an acolyte who carries a thurible] round in circles.' Now I have received a cutting from a local paper which describes what must have been a very, very high Mass. It ends with the words: 'There were 23 celebrants.' And from a London daily comes the delightful description: 'It meant queueing to get a seat in the church opposite the Bishop of Coventry, in gold biretta.' "*

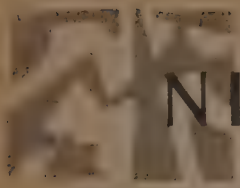
* *Private to Communications (TV, radio, newspaper, etc.) Bosses: "Reverend" is* not a title; *it is only an adjective and in that respect not at all dissimilar to "honorable"; just as one would not say "Honorable Truman," but rather "the Honorable Harry S. Truman" or "the Honorable Mr. Truman," so one should* not *say "Reverend Jones," but rather "the Reverend Harry S. Jones," or (for protestant ministers) "the Rev'd Mr. Jones" and "Mr. Jones" or (for priests of Anglican, Roman, Orthodox, or other Catholic obedience) "Father Jones." Since you mold public opinion, style, and behavior, it is your decent* duty *to use correct forms: in your plays, articles, etc., call your ministers "Mister," your priests "Father," neither "Reverend." If you put an actor in the clothes of a priest, you are obliged to address him and speak of him properly: in other words, if you use his uniform and his ministry, you must use also his title properly. Being "Boss," all you have to do is pass along the word.*

THE BISHOP OF COLORADO: "The Church does not have to depend on the gambling instincts of her people for support." (Bingo and raffles are now legal in that state.)

THE *LIVING CHURCH* MAGAZINE: "The parish is not an end in itself, the diocese is not an end in itself, and the national Church is not an end in itself either. All are part of a great self-giving of Christ for the salvation of mankind. Whenever, anywhere along the line, a key unit in the kingdom of God says, 'We have to take care of ourselves first,' it has announced that it is taking a vacation from the work of the kingdom of God."

THE BISHOP OF CHESTER: "Clergy and laity alike should try to keep up their reading of the latest books on the Christian Faith: but we are all faced with formidable difficulties in choosing books from the spate of religious publication." (Note: That is why the Episcopal Book Club came into being.)

The Bishop of North Carolina reports that a priest, made tired by a long day at Miami's General Convention, called the desk clerk of his hotel at 11 P.M. and asked, "Can we go swimming [in the hotel pool] tonight?" A feminine voice replied, "Yes, I go off duty at eleven."



NIGHTMARE

(With apologies to Lewis Carroll)

Can you walk a little faster, said the whiting to the snail;
There's the Wells Man close behind me, and he's treading
on my tail.

In the fervour of the hour I pledged a sum I haven't got;
I've defaulted on my promise and the chase is getting hot.

I've lost my box of envelopes, I'm scared to go to Church,
I've become the harassed victim of a concentrated search.

The Parson and the Wells Man hover daily at my door,
So I've dug a secret tunnel and I come up through the floor.

Of course it would be simple just to see them and explain,
But that belies my principles, and goes against the grain.

I couldn't go and say I was mistaken in my pledge:
That's too humiliating, it's the thin end of the wedge.

I'd rather keep my self respect, although I lose my soul;
Though I enter my own mansion like a rabbit, through a hole.

And the mercenary Wells Man mixes faith with gifts of cash—
Says you're offering the whole of life by prayer and pledge.
What trash!

How sordid to imagine that your faith concerns your life.
My religion is too pure to enter in the weekday strife.

I wish I'd never made the pledge, confusing work and prayer.
I'll get back to the basic truth, God in the open air.

I'll worship in the hills. I'll never go to Church again—
Even though mean bricks and mortar can be useful in the rain.

How beautiful to find the God of Nature . . . But he's Pan.
He is not the Christian God at all, he isn't God made Man.

Is it true that God was born in a village stable, in the hay?
Then He cannot be secluded from the cares of every day.

So my worship and my work must go together after all;
If the one cannot be offered, then the other's bound to fall.

I will block my secret tunnel and I'll go out through the door;
For the nightmare now is ended, I'm not hunted any more.

Can you walk a little faster, said the whiting to the snail,
For I'm taking this week's envelope, and paying on the nail.

—X.Y.Z.

(Taddled from The Eagle, *a magazine published by the Diocese of Northern Rhodesia, in the Province of Central Africa)*

IT WILL BE RECALLED that Lewis Carroll was only a pen name—the pseudonym of Charles Lutwidge Dodgson; it is not generally known that the author of *Alice's Adventures in Wonderland, Through the Looking-Glass*, etc., was also in holy orders.

Dodgson was born in 1832, the son of a priest (Vicar of Daresbury, in Cheshire); he went to Christ Church, Oxford, and majored in and taught (until 1881) mathematics there. He was made a deacon in 1861, at the age of 29, but he never took priest's orders, possibly because of a stammer which prevented reading aloud.

The literary life of "Lewis Carroll" was well known, as was the mathematical life of C. L. Dodgson, but his private life was retired and practically uneventful. He died seven days before what would have been his 66th birthday.

The father of the original of "Alice" was also a priest, and so was an uncle. (See "Burials")

AS A MATTER OF FACT

THE OCCASION, as distinct from the underlying causes, of the Reformation in England was the refusal of the Pope to declare null the marriage of Henry VIII to Katherine of Aragon.***The question was not one of divorce in the modern sense of the word, for Henry equally with the Pope accepted the doctrine that a marriage once validly contracted is indissoluble, but one of nullity arising from a supposed impediment which rendered Henry's marriage to Katherine invalid. Katherine had previously been married to Henry's elder brother, Prince Arthur, and therefore stood to Henry in the relationship of sister-in-law, a degree of affinity constituting an impediment to marriage.

It was held by canonists that impediments to marriage were of two kinds: [1] those founded upon the direct command of God, from which no dispensation was possible; and [2] those founded upon the law of the Church, from which the Pope or a bishop could grant dispensation. During the fifteenth century it had been debated to which class the impediment of brother-and-sister-in-law relationship belonged, and the more widely held opinion was that which regarded it as based on the law of the Church as distinct from the law of God.

In 1500, the Pope granted a dispensation to permit the King of Portugal to marry Mary, the sister of his deceased wife Isabella, and four years later a similar dispensation was granted allowing Henry to marry his brother Arthur's widow.

Nevertheless, there was always the possibility of finding support from canon-lawyers for the view that such a dispensation was contrary to the revealed will of God, and in this possibility Henry placed his hope of securing release from Katherine when in 1527 he began to seek a new union with Anne Boleyn.

WHO SAID IT?

"In the *world*, you will hear that *correctness in faith* is of no value; that *truth* need not be sought; and that as to the *way*, it is a creature of individual opinion. That if a man be but '*sincere*,' no matter what he believes or disbelieves; all is correct which a man thinks to be so: that orthodoxy is an old fashioned word, fit only to be entertained by primitive Christians, who were not so much enlightened as those of the present day."

The Right Revd. the Bishop of Ohio (Philander Chase) in his Pastoral Letter of 5 June 1822.

It is not necessary to tell in great detail the long story of events connected with Henry's efforts to secure the annulment of his marriage, events in which political and international factors played a considerable part.*

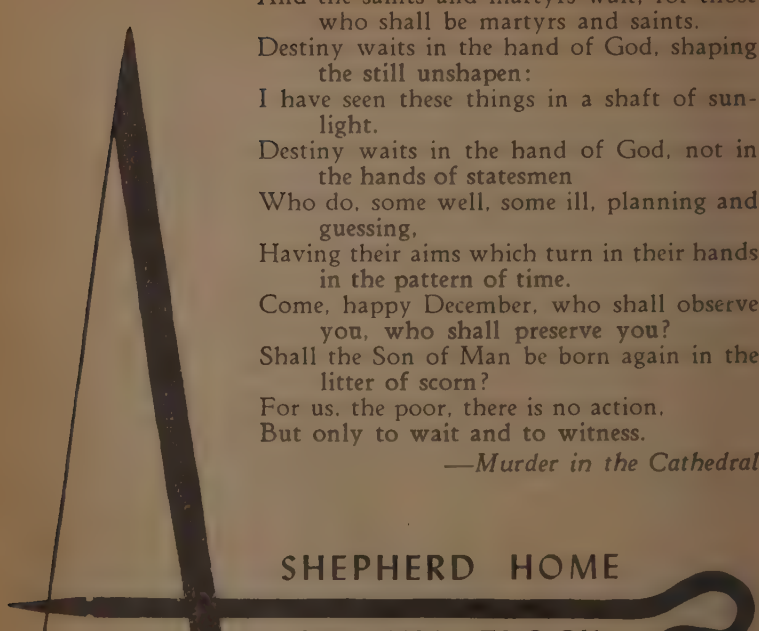
The matter was one of some complexity since in addition to the question of divine or ecclesiastical law a question of fact was involved, namely, whether or not Prince Arthur's marriage with Katherine had been consummated. If the marriage was not consummated no relationship of affinity would exist between Henry and Katherine. Further, in respect to Henry's proposed marriage with Anne Boleyn, there existed the impediment of *affinitas illegitima* in that Anne's sister had been Henry's mistress, and to remove it a dispensation was necessary. The dispensation was granted by Clement VII in 1527, but it could be of no force so long as the King's marriage to Katherine remained unannulled.

The King therefore determined to employ every means to obtain the annulment of his marriage. Henry urged that being forbidden by the law of God in Leviticus XX.21, the marriage of brother- and sister-in-law was beyond the power of the Pope to permit and so *ipso facto* invalid. Katherine on the other hand persisted in her assertion that since her former marriage to Arthur had not been consummated, no impediment to her union with Henry could have existed. The policy of the Pope was one of temporization, and instructions to delay matters in every possible way were given to Cardinal Campeggio, who with Wolsey was to preside over the enquiry into the validity of Henry's marriage. In 1529 the Pope revoked the case to Rome. The rest we know. (*Taddled from* Divorce and Remarriage in Anglicanism. *See* TAD *column "We Recommend."*)

* The important factor was a national one: Henry urgently needed a sturdy male heir: (1) no queen regnant (queen in her own right) had yet ruled England, (2) no living candidate for the throne could have secured the succession without another civil war; therefore, Henry (and others) revived the theological scruples which had always existed about the marriage, and Thomas Wolsey, Cardinal Archbishop of York, persuaded the King that the necessary annulment could be obtained from Rome. For a while the Pope (Clement VII) was inclined to concede the request, but when it was apparent that the French would not succeed in driving from Italy the forces of Charles V, King of Spain and Holy Roman Emperor (grandson of Ferdinand and Isabella, of 1492 fame, and nephew of Henry's Katherine), who held the Pope virtually a prisoner, Clement had to submit to the yoke of the Emperor and reject Henry's suit — not because Charles cared anything for his aunt Katherine but because an annulment would mean disinheriting Charles' cousin Mary Tudor and that possibly the son of a French princess would sit on the English throne—and that would be intolerable.

We wait, we wait,
And the saints and martyrs wait, for those who shall be martyrs and saints.
Destiny waits in the hand of God, shaping the still unshapen:
I have seen these things in a shaft of sunlight.
Destiny waits in the hand of God, not in the hands of statesmen
Who do, some well, some ill, planning and guessing,
Having their aims which turn in their hands in the pattern of time.
Come, happy December, who shall observe you, who shall preserve you?
Shall the Son of Man be born again in the litter of scorn?
For us, the poor, there is no action,
But only to wait and to witness.

—*Murder in the Cathedral*



A SHEPHERD HOME TO HIS FLOCK

The Archbishop of Cape Town writes his people upon his return from Lambeth

My dear people:

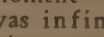
It is a great joy to me that for the present my wanderings are over and that I can meet and worship with you in our cathedral and in the churches of the diocese.

Let me forthwith thank you all for the wonderful welcome you gave me after my long absences overseas. After all, I had not been with you many months before being called away to America and Lambeth: and affection and interest could easily have cooled as time went on. Not that I really had any such thought! My decision eighteen months ago to come and work with you in South Africa was

made only because you made it clear that you wanted me and, more important, because you left me in no doubt that you believed yourselves to be guided in your choice by the Holy Spirit of God. From the first moment my mother and I arrived in September of last year, we knew that we were among friends. At once we recognized the warmth of your love and the support of your prayers; and my first eight months in this country did nothing but add to that assurance.

Then I went away. The enemies of Christ's Church at once set to work. They attempted to poison our relationship of mutual affection and trust by smears and sneers. By downright lies, by venomous insinuations, by deliberate omissions and by subtle half-truths, the devil went about his dirty work—sometimes using willing servants, sometimes corrupting those who meant no harm, often disguised (in conformity with innumerable precedents) as an angel of light. Those who hate the Church and all that it stands for were quick to exploit the situation. With every diocesan bishop out of the country, there was a golden opportunity to be seized avidly and assiduously. Not for many years was such a chance likely to recur. The devil and his minions are no fools. They know how to sow uncertainty and mistrust in the human soul. It is manifest that they achieved their purpose even with some men of goodwill. That again is according to precedent: even the very elect may sometimes be deceived.

Whoever fell victim to their diabolical machinations, it was certainly not the Church of the Province [of South Africa]. As the plane landed, I knew that I was home again; home again among my own family; home again among my own family of God. I was—and still am—greatly moved by the welcome you gave me so late on a Monday evening. I shall never forget — whatever the difficulties in store for us—that all colors and all shades of color, from albino white to darkest black, shared in my homecoming. So far as restricting circumstances allowed, it was the perfect visible expression of the Church of God, living its life of supernatural fellowship and paying honor to the man who had been made—through no virture of his own but by the action of Christ in His Church—its spiritual leader and father in God.



It was a tremendous moment—and that it was infinitely more than a passing wave of emotion was confirmed by that thrilling "Welcome Home" in the Cathedral Hall a few days later. There, I understand, pretty well every parish, congregation, organization, and institution was

represented. It was in every way an exciting and happy evening. The family of God in the diocese was once again united in body as it had always been in spirit; and, with our heartfelt thanks to our Heavenly Father for bringing us together again, we could turn with new resolution and expectancy to the future.

It is early for me to write of the future: I am still gathering my impressions of the present. There have, of course, been several significant changes in the last few months. The first session of the new Parliament, with the Nationalist Party firmly in the saddle, has taken place. One Prime Minister has died and has been replaced by another. South Africa has returned to the United Nations determined to take a full share in international affairs. Those and other matters have made a difference to the "feel" of the country and to its peoples. One can sense a change in the atmosphere. Though the pressure of events may make many faint hearts who formerly professed liberal opinions turn tail and flee for shelter into silence, servility or even docility, of this I am convinced: the Church will continue to hold and to act upon those basic truths of faith revealed in God's Holy Word. Its obedience does not depend upon the prevailing political wind. No man-made ideology can set itself against God's revelation that Christ died for all and that all are one in Christ Jesus. That faith is of the essence of the Church, and we cannot disavow it even if we would.

John Keble (1792-1866), devout priest of the English Church, wrote some poems for the Sundays and holy days which were published anonymously in 1827 as a two-volume work under the title The Christian Year. *Before his death it passed through 95 printings, and by the next year the number had reached 109; since each printing consisted of 3,000 to 5,000, no less than 327,000 copies of the book were printed during a forty-year period. The work is still popular amongst the devout, and three of John Kebel's poems appear in the* 1940 Hymnal.

The Hitler Youth of Nazi Germany used to love to sing and yell, "The future is ours, the future belongs to us." Erstwhile members of that misled organization and that generation know better now. We ourselves know better, for we know that the future belongs to God. Since my return I have travelled something like 2,000 miles through the diocese, and as I have gone about on my journeys in my car, the rhythm of the engine and the noise of the tires on the road have again and again set me singing in my heart a well-known hymn with words

that came unsought but repeatedly to mind. The hymn has sounded in my ears as both encouragement and challenge; and I believe it may well be God's word of hope to all of us in such a time as this:

Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.

* * *

Clear before us through the darkness
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night.

Yes, we *know* the future belongs to God; and so gladly, humbly, and confidently we move forward in quiet obedience to Him, our pathway illumined by the constraining love of Christ:

Brother clasps the hand of brother,
Stepping fearless through the night.

"The lack of knowledge of people, our lack of human communication, one with the other, may be the big trouble with this old world. For lack of it our world seems to be running down and dying — we now seem fatally bent on communicating only with robot missiles loaded with cargoes of hate and ruin instead of with the human heart and its pent cargo of love. And now — it seems . . . almost as though a despairing God or nature or fate—call it what you will — has finally challenged mankind to open up its heart or perish . . ."*

The future belongs to God, but the choice is ours.

(Taddled from Good Hope, *a publication of the Diocese of Cape Town)*

25 YEARS OLD AND STILL GROWING

THE ANGLICAN CHURCH of Canada and the Polish National Catholic Church of America recently established intercommunion between the two Churches, and last November, in Toronto's Cathedral Church of St. James, made public recognition of the same. (The Old Catholics are composed of three principal sections, all of whom at various times separated from Rome: The Church of Utrecht; the German, Austrian, and Swiss Old Catholic Churches; and some small groups of Slavic origin, including the Polish Na-

* The Archbishop, the Most Rev'd Joost de Blank, has quoted from *Anatomy of a Murder*, a recent best seller in the U.S.A.

tional Catholic Church. The latter group has four bishops, 144 priests, and 157 congregations in the U. S. A.). The American Church has been in communion with the Old Catholics since 1946.

Last Autumn, in Bonn, West Germany, in the presence of bishops, priests, civil servants, and ambassadorial representatives, the 25th Anniversary of the Bonn Agreement was celebrated with a Solemn High Mass in the Cathedral Church of St. Cyprian.

The Bonn Agreement is unique, for it brought about the first complete reunion of separated Churches by returning to the standards of the ancient undivided Catholic Church herself, and it is a manifestation of true Catholic approach to the vexing problem of Christian union. (*Taddled somewhat from* The Algoma Anglican)

BURIALS

✠ LANCELOT WILLIAM LIDDELL, 89, priest, Honorary Canon of Cape Town's Cathedral Church of St. George, from All Saints' Church, Plumstead, South Africa. His cousin was Alice Liddell, the little girl for whom *Alice in Wonderland* was written; as Vicar of Ferry Hill, in the Diocese of Durham, he baptized Robert Anthony Eden, former British Prime Minister.

✠ ROSE MACAULAY, 77, author of more than 30 books, Dame of the British Empire, in London. She was related through her father, a Cambridge don, to the historian Thomas Babington Macaulay, and through her mother to a far-spread network of Anglican priests, many of whom showed up in her 22 novels. At one time in her life she relinquished the practice of formal Christianity, but later she happily returned to the sacraments of the Church and became a woman of deep prayer, a penitent, and a daily communicant.

✠ CHARLES KENDALL GILBERT, 80, X Bishop of New York, from the Cathedral Church of St. John the Divine, New York. Colorless suffragan for many years to the feared-but-loved William Thomas Manning, he came by stop-gap to jurisdiction of New York in 1947. Canon law forced him into retirement in 1950.

✠ WILLIAM VINCENT ASTOR, 67, millionaire real estate owner and head of the American branch of the famous family founded by the German emigrant John Jacob Astor.

John Jacob Astor was born in Walldorf (hence, the name Waldorf-Astoria), near Heidelberg. For a while he worked in his father's butcher shop and later in a piano factory, but left for the U.S.A. in 1783. On shipboard he met a fur trader whose profitable experience and ready advice set him to following the trade himself. He wound up with world-wide trading operations (Washington Irving wrote a book about them, called it Astoria), a lot of New York real estate (his son, William Backhouse Astor, was sometimes known as the "Landlord of New York"), a fortune of some $30,000,000 (the Astors were America's first millionaire family), and a vestryman of St. James' Parish. It was the old man's grandson, John Jacob (Vincent's grandfather), who took to wife Caroline Schermerhorn and helped to make her the "Mrs. Astor" and the undisputed 1890 socialite empress

who, because her ballroom could comfortably accommodate only 400 persons, established that number as a synonym for the socially elite. Her house, where Vincent was born, was torn down to make room, first, for the original Waldorf-Astoria Hotel, then for the Empire State Building.

When Vincent's mother was divorced from her husband (she later became Lady Ribblesdale and died last June; some appointments from her estate were lately placed on exhibition), Col. John Jacob Astor reared his son with private tutors and under strict discipline, for five years sent him to St. George's School, Newport, Rhode Island, and thence to college. When Colonel Astor went down on the Titanic in 1912, Vincent, at the age of 21, became head of the American branch of the family.

Vincent Astor had three wives (the first two were separated by divorce), but no children. It was reported that he willed most of his fortune (in 1957 estimated at 100 to 200 million dollars) to the Astor Foundation, a philanthropic agency, "to alleviate human misery." Apparently he died *in communicate*, since his burial was from two churches: St. James, Manhattan, and the Messiah, Rhinebeck, New York. *William Waldorf Astor, son of the second John Jacob Astor and uncle to Vincent Astor, became an English subject in 1899, and the sharp-tongued, Virginia-born, Nancy Langhorne married his son and so became the second Viscountess Astor and, later, the first woman to sit in Great Britain's House of Commons.*

✠ CECIL BLOUNT DE MILLE, 77, titan of motion pictures for almost half a century, from St. Stephen's Church, Hollywood. His father Henry Churchill De Mille was once a lay reader, and Cecil B. himself was confirmed at the age of 12. (The folks at St. Peter's Neligh, Nebraska, say that the confirmation was there.) His more than seventy films grossed over $100,000,000. He read the Bible every day, and produced such cinemarkers as "Samson and Delilah," "The Ten Commandments," "The Sign of the Cross," and "King of Kings." His body was buried in a $250,000 mausoleum which he had ordered built some years ago.

✠ MRS. FRANK ELMER WILSON, 74, widow (since 1946) of I Bishop of Eau Claire (Michigan), from Christ Church Cathedral.

✠ FREDERICK PERCY HARTON, 69, priest, from the Cathedral Church of St. Andrew, Wells, England. Friend, counsellor, and spiritual guide to various religious communities (he was Confessor Extraordinary to the Benedictines at Nashdom Abbey, sometime Secretary of the Advisory Council for Religious Communities, Warden (1928-35) of the Sisters of Charity), author of *The Elements of the Spiritual Life*, for which the Archbishop of Canterbury bestowed upon him a Lambeth degree, and *Life in Christ*, Dean of Wells from 1959, and for the last 37 years husband to Sibyl Harton, author of *On Growing Old* and *Like Stars Appearing*.

✠ LAURA CALLOWAY, 95, oldest deaconess in the American Church and oldest living member of The Daughters of the King, from Holy Trinity Church, Alhambra, California.

✠ JACK FORKER CHRYSLER, 46, investment executive, son of Walter Percy Chrysler, of automobile name and fame, from St. Bartholomew's Church, Manhattan.

✠ MARY MOREHEAD PAGE, 91, widow of V Bishop of Michigan, mother of IV Bishop of Northern Indiana, and grandmother of the Rector of Houghton (Michigan), from St. Andrew's Church, Ann Arbor.

✠ VISCOUNT CECIL OF CHELWOOD, 94, Nobel Prize winner, in England. Baptized Edgar Algernon Robert Gascoyne in London's Holy Trinity Church, Marylebone (now the headquarters of the world-famous S.P.C.K., oldest and foremost publishers in the Anglican Communion and

suppliers of many EBC selections), Lord Cecil was a direct descendant of Lord Burghley (Treasurer of Elizabeth I) and third son of the Marquess of Salisbury (three-times Prime Minister during Queen Victoria's reign). He held many cabinet posts, devoted himself to the League of Nations, and for his efforts to make it effective (he was present at the first (1920) and last (1946) sessions), he was awarded in 1937 the Nobel Peace Prize. He resigned from the Government in 1919 when it became apparent that the Prime Minister (Lloyd George) was going to permit the disestablishment of the Church of Wales. His published works (the last appeared only 10 years ago) dealt with the law, peace and disarmament, and his beloved Church of England. Sixty years ago Lord Cecil married the daughter of the II Earl of Durham, but since he left no heirs the viscountcy becomes extinct.

✠ SISTER EDITH FRANCES, 76, one of the three remaining nuns of the Order of St. Saviour, from the Convent Chapel, in San Francisco.

✠ SIR HUBERT WILKINS, 70, noted Australian-born polar explorer, from St. Andrew's Church, Farmingham, Massachusetts. (His ashes will be placed in Westminster Abbey.) He was the first to fly over the north pole from America to Europe, and was the first to try to go under the polar ice cap by submarine.

✠ CHARLES FRANKLIN KETTERING, 82, engineering genius and inventor of the automobile self-starter, from Christ Church, Dayton, Ohio. In recent years he had been using his fortune (estimated at $200,000,000) to establish foundations for scientific purposes.

✠ JANE PRISCILLA SOUSA, daughter of the famous band master from St. Stephen's Church, Port Washington, Long Island.

✠ JOHN RANDOLPH HEARST, 49, newspaper executive, son of the late William Randolph Hearst, from St. Bartholomew's Church, New York.

✠ EDITH BISHOP TAYLOR GUTHRIE NICHOLSON, 84, three-times widow of some 20-30 million dollars inheritance, extensive Newport entertainer, from St. Matthew's Church, Bedford Village, New York.

✠ MARTIN SHAW, 83, Church musician, composer of "Modal Mass" and "Folk Mass," collaborator in producing the *English Hymnal* and *Songs of Praise*, in England.

BY LAST WILL AND TESTAMENT

FANNIE LEE GUNTHER, of Memphis, left to the University of the South, $10,000.

REBA JOACHIM, Philadelphia spinster, left to General Theological Seminary, New York, $50,000.

ROSE A. BYER, frail widow of a one-time (14 years) dean of Bexley Hall, left to Kenyon College's divinity school, $10,000.

EDWARD GALBRAITH, M. D., and his sister FLORENCE, both members of the Church in Kerrville, Texas, left to one diocese, two seminaries, two hospitals, one parish, and a missionary society of the Church, $80,000.

HELEN FOULDS, 94, eccentric widow of the late Thomas Hammond Foulds, D.D.S. (died 1934), daughter of millionaire lime and lumberman, Jeremiah Finch, left in trust for the upkeep of the parish church and rectory in Glenn Falls (Albany), New York, $50,000; to New York's Metropolitan Museum of Art (a place she had rarely visited), $4,500,000.

LILLIAN R. RICHMOND, 84, spinster and last surviving member of a prominent Buffalo (Western New York) family, left to one cathedral church, one diocese, one diocesan charity foundation, five parishes, one college, one seminary, two missionary enterprises, practically all of her more than $1,000,000 estate.

ALL PURPOSE COMMUNICATION FORM

SEND PARISH PRIESTS

_____ (Number) Episcopal Book Club leaflets (free) for use in my bulletin or tract case.

☐ again, information about TAD's bundle plan.

SEND WRITERS

☐ Information about the $1,000 Anglican Writers Award (non-fiction).

☐ Information about the $2,500 Anglican Fiction Award for a novel designed to serve the Church.

SEND ANYBODY

_____ (Number) Copies of *A Pocket Directory of Episcopal Churches in the U.S.A.*, (rate: 25c a copy for less than five copies), or $1.00 for five (or multiples of five) copies.

_____ (Number) Packet(s) of the 1959 Spring bookmark, as shown in this issue of the *Digest* (rate: 35c for a packet of 25 bookmarks, or $1.00 for three packets; postage paid).

FOR WHICH I HAVE ENCLOSED $_____

LAYMEN

ENROLL me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it within 10 days after its arrival, otherwise I am to pay for it by the end of the month, (d) I may cancel my membership at any time upon due notice to the Club, and (e) the average cost of each selection is about $2.50 plus postage. (My name and address are given on the other side.)

Continued on other side.

ALL PURPOSE COMMUNICATION FORM

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☐ Information about the EBC

☐ *The Anglican Digest*

TO the persons whose names and addresses are printed below:

☐ Mr. _____ *(Name)*

☐ Mrs. _____ *(Street Address or Post Office Box)*

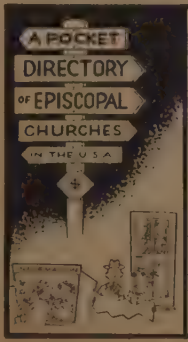
☐ Miss _____ *(City, Zone, and State)*

☐ The Rev'd _____ *(Name of Parish)*

Fill out clearly, cut out carefully, and enclose the above in an envelope addressed either to THE EPISCOPAL BOOK CLUB or THE ANGLICAN DIGEST, Nevada, Missouri.

THE QUARTER WATCH

THE PRESIDENT of Haiti recently bestowed upon the Bishop of Haiti and eight priests the Order of Civil Merit Toussaint-Louverture. ¶ The father-in-law of a priest of the Church is the new governor of New York State. ¶ Resigned: XCVII (97th) successor to St. Patrick and, for 20 years LXIV Lord Archbishop of Armagh, Primate of All Ireland and Metropolitan, the Most Rev'd John Allen Fitzgerald Gregg, scholar and gentleman, loyal defender of the true faith (especially at the recent Lambeth Conference). For the 18 years previous to his translation to Armagh, he was Archbishop of Dublin, and before that Bishop of Ossory (Province of Dublin). Of him the London *Church Times* said, "He has completed almost forty-three years of what can only be described as a generous and splendid episcopate." For the last 20 years his address has been simply: *The Palace;* his signature: ✠ *John Armagh.* ¶ *The Living Church* Magazine invited a panel of book reviewers, all experts in certain fields of theological knowledge, to name three or more books in their respective fields, published during the 12 months prior to 1 September 1958, which they considered of top significance: all three experts in the field of Church history chose *The Early Christian Church,* by the Most Rev'd Philip Carrington, Lord Archbishop of Quebec and Metropolitan of Canada. The Archbishop's book was the only one out of 50 mentioned to receive three votes. ¶ Guthrie McClintic has produced a new stage play, *Dear Liar,* for his wife, Katharine Cornell. ¶ The VII Bishop of Missouri, the Right Rev'd Arthur Carl Lichtenberger, was recently enthroned in the Cathedral Church of St. Peter and St. Paul, Washington, D. C., as the XXI Presiding Bishop and Primate of the American Church. (Note: Rectors and deans [of certain cathedral parishes] are *instituted;* canons (and sometimes rural deans, or deans of convocations) are *installed;* bishops are *enthroned.* The Presiding Bishop has his throne in Washington, his office in New York, and his residence in Greenwich, Connecticut—an American vagary that is causing considerable agitation to create for the Presiding Bishop a smallish diocese, so that he may exercise his pastoral functions as a bishop (he doesn't have even a small church—another curious vagary), and bear the dignity and style (Archbishop) freely enjoyed by other primates within the Anglican Communion.) ¶ The Orthodox Church in Greece recently reaffirmed, in apostolic fashion, its decision to allow only lay representation (observers?) at the so-called "World Council of Churches," because some protestant groups there represented deny the doctrine of the most holy Trinity. ¶ In Massachusetts' cathedral church, Boston, the Ambassador to Costa Rica (formerly to Honduras), gave his daughter in marriage. ¶ The Bishop of Dunwich, Suffragan to the Bishop of St. Edmundsbury and Ipswich, Province of Canterbury, recently visited Massachusetts, San Francisco, Harrisburg, and New York. ¶ Churchwoman and author Helen Worden,



A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25 cents. See page 31 for convenient mail order form.

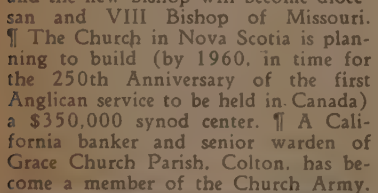
Priests remembered by name in New York telephone exchanges: Henry BArclay (Trinity Parish), Octavius APplegate (General Theological Seminary); many once prominent laymen are likewise remembered; TRinity, after Trinity Church, had to be dropped because of technical reasons.

widow of the late John Erskine (D. 1951), and Denverite, took to husband an oil and mining executive in Bruton Parish Church, Williamsburg, Virginia, and so became Mrs. William H(enry) H(arrison) Cranmer, of Salt Lake City and New York City. ¶ The Diocese of Michigan is fixing to divide itself into three districts with (eventually) a suffragan bishop over each. ¶ Churchman Ogden Rogers Reid, of Purchase, New York, grandson of the late Whitelaw Reid (one-time ambassador to Great Britain and a close friend of John Hay, grandfather of the present ambassador to the Court of St. James, Churchman John Hay Whitney) and recently editor of New York's *Herald-Tribune*, has been appointed ambassador to Israel. ¶ The VI Bishop of California was recently enthroned, and the Deans of the six convocations were newly installed, in Grace Cathedral Church, San Francisco. ¶ In Trinity Church, Solebury, Pennsylvania, James Gordon MacArthur, actor son of actress Helen Hayes, of the Roman Church, and the late Charles MacArthur, playwright, took a wife; the daughter of the ambassador to Spain was the maid of honor. ¶ On the Feast of St. John the Evangelist, the Bishop of Long Island dedicated the new George Mercer, Jr. Memorial School of Theology and consecrated its Chapel of the Good Shepherd, all provided by Mrs. (Helen Bingham) Mercer "in thanksgiving to Almighty God for the comfort and peace which my husband and I have derived from the teaching and practice of the Catholic Faith by the Episcopal Church." (The school, opened last September, was designed for the purpose of training older men for the priesthood; present enrollment: 65, all over 30 years old, most married with families.) ¶ Crawford Hallock Greenewalt, brilliant, young (56), conscientious president of E. I. du Pont de Nemours and Company, has written a book (*The Uncommon Man*, McGraw-Hill, 330 West 42nd Street, New York 36, $4.00) about the dangers of "the organization man" and the true role of the organization, and the individual, in our society. The author joined the du Pont firm at the age of 20, and four years later joined the family by marrying the second oldest of the boss' (Irenee's) eight daughters, Margaretta Lammont. ¶ The Bishop of South Dakota recently broke ground in Springfield for St. Mary's School for Indian Girls. (The Women of the Church put up $100,000 for the job.) ¶ Churchman Myron Charles Taylor, lawyer, industrialist (former board chairman of U. S. Steel), and diplomat (1939-1950 U. S. Presidential representative at the court of the Bishop of Rome), recuperating from a recent injury, was honored by his fellow alumni in New York City, he is reported to have contributed more than $4,500,000 to Cornell's building program. (He recently gave the Dio-

SUGGESTION: *Dot some cod fish sticks with butter, place on a cookie sheet, and bake in a hot oven for 20 minutes; serve with grits (dabbed with a spot of butter) and spinach (for a change sprinkled with blue cheese). For dessert serve grapefruit halves, previously cored and filled with sugar and currant wine.*

cese of New York his Long Island estate.) His 78-year-old wife, the former Anabel Stuart Mack, died last December. ¶ "Subscribers" to *The Anglican Digest* are assured that our mailing list is kept in confidence; we neither rent nor sell it. ¶ In the Church of the Transfiguration ("the Little Church around the Corner"), the Bishop of New York recently instituted the parish's fourth rector in its 110-year history. ¶ The Rev'd John Chauncy Linsley, for 69 years a priest of the Church (32 years were spent as Rector of Torrington, Connecticut), recently celebrated his 100th birthday. He was one of the three priests who bought in 1892 and for $300 Glebe House (TAD Autumn 1958) as a Christmas present for the Bishop of Connecticut. Thanks to the election that took place there and the subsequent consecration of Samuel Seabury in Aberdeen, Scotland, on 14 November this year the American Church will observe the 175th anniversary of the bestowal of the episcopate of the one, holy, catholic, and apostolic Church. ¶ The Church Pension Fund recently increased all pensions (close to 3,000) by twenty per cent. ¶ An Army Chaplain (the Rev'd Emmett G. Jones, of the Diocese of Colorado) recently presented in Kaiserlautern, Germany, where he is stationed, to a bishop of the Old Catholic Church, with whom the American Church is in full communion, 31 Germans, Canadians, Englishmen, and Americans for Confirmation and two one-time members of the Roman Church for reception. ¶ St. Luke's Parish, Kalamazoo, Michigan, added 172 new communicants during 1958. ¶ Did you read about the $2,500 Anglican Fiction Award? (It's not the same as the $1,000 Anglican Writers Award, which has to do with nonfiction.) ¶ The newly consecrated Bishop of Clogher (Province of Armagh, Church of Ireland) was a member of the famous "Red Devil" British commando unit (parachute troops) and sometime prisoner of war. ¶ The Diocese of Long Island has received $500,000 from the estate of the late Miss Susie K. Anderson. ¶ The Bishop of Oregon recently baptized his first grandchild. ¶ St. James' Parish, New York City, sent to the Central Theological College of the Holy Catholic Church in Japan $5,000 to endow a scholarship. ¶ Your friends will not know the way to Church unless you show them. ¶ General Convention went in the hole some $5,000. ¶ The former Dean of Albany (Allen Webster Brown) has been consecrated Suffragan Bishop of Albany; his successor: the Rector of Bennington, Vermont. ¶ In Guilford, Maryland, 150-year-old Christ Church became the last church in the Diocese of Maryland to install electric lights. ¶ Of the members of the U. S. Congress, 51 are Churchmen (fifth in rank). ¶ The Holy Catholic Church in Japan is preparing to publish a new hymnal in connection with its centenary next year. ¶ The First Captain of the senior class at West Point, and star of the football team there, is a member of St. John's Parish, Royal Oak, Michigan. ¶ The Rev'd Mother Superior of the Community of the Holy Spirit will visit the Diocese of Olympia shortly after Easter. ¶ Recent surgical patients: The Bishop of Idaho, the Retired Bishop of Massachusetts (he has relinquished jurisdiction of all European Congregations), and the Archbishop of Canterbury. ¶ The priest who succeeded the Right Rev'd Angus Dun as Dean of the Episcopal Theological School, Cambridge, Massachusetts, declined to do the same as Bishop Coadjutor of Washington: as the result of another election, the Diocese of Washington, (D. C. and a small part of Maryland) is fixing to present the Rector of Norwood Parish, Chevy Chase, the Rev'd William Forman Creighton, son of a Bishop of Michigan (1940-1947), to the Church for consecration as Bishop Coadjutor. ¶ The great-granddaughter of a former minister to the Imperial Court of Peiping took a husband in

St. James', New York, recently. ¶ The Archbishop of Canterbury blessed four newly-built houses which St. Augustine's College, Canterbury, recently bought and furnished for the use of married priests who come to the Anglican Communion's "central college" from many parts of the earth. ¶ Subject to the necessary canonical consents, the Rector of St. Paul's Parish, Rochester, New York (the Rev'd George Leslie Cadigan), will be consecrated Bishop Coadjutor of Missouri sometime after Easter. Immediately after the consecration, the Presiding Bishop, still technically the Bishop of Missouri, will relinquish his former jurisdiction and the new bishop will become diocesan and VIII Bishop of Missouri. ¶ The Church in Nova Scotia is planning to build (by 1960, in time for the 250th Anniversary of the first Anglican service to be held in Canada) a $350,000 synod center. ¶ A California banker and senior warden of Grace Church Parish, Colton, has become a member of the Church Army.



¶ The Diocese of Chicago has acquired a total of 81 acres for missionary expansion. ¶ A foundation of reputation has given $175,000 to two well-known secular universities for a five-year study devoted to composition and research in electronic music. (Can't something be done for Church music and *real* organ research?) ¶ The Episcopal Book Club sent every parish priest and active bishop in the U.S.A. a complimentary newsprint copy of *Sins of the Day*—one of the two books selected for the Spring Embertide distribution. ¶ Churchman W(ystan) H(ugh) Auden, British-American poet of New York, London, and Kirchstetten, Austria, and one of the authors of the EBC selection *Modern Canterbury Pilgrims*, (1) received the Poetry Society of America's "Gold Medal" [Alexander Droutskoy Memorial] Award for "distinguished service to poetry" and (2) was inducted as Regius Professor of Poetry in Oxford University. ¶ Private to parish priests: to help your people do their Sunday duty during the coming summer months, you'd better stock up *now* on the *Pocket Directory* of Episcopal Churches in the U.S.A. ¶ Churchfolk going to Mexico will find their Church's services in English at Christ Church, Calle Del Articulo 123, No. 134, Mexico City, and St. Michael and All Angels', Cuernavaca. ¶ The former (and XX) Presiding Bishop of the American Church, now retired to Boxford, Massachusetts, went to Rio de Janeiro to consecrate one of his three sons (Edmund Knox), seven years a priest and since 1954 Rector of Holy Trinity Parish, Sao Paulo, II Bishop of Central Brazil. ¶ Kent School for Boys, Kent, Connecticut, is fixing to open a division for girls next year. ¶ The son of the director and founder of Gallup Polls (Institute of Public Opinion) took a wife in Trinity Church, Princeton, New Jersey. ¶ St. Luke's Hospital Auxiliary's 1958 Home Tours (25 stops) provided a $7,370 ultrasonic surgical instrument washer and rinser for the Church's hospital in Denver, Colorado. ¶ EBC member and Churchman Hodding Carter, of Greenville, Mississippi, author and one of the ablest newspapermen in the South, has written *The Angry Scar* (Doubleday, $5.95), a book about the Reconstruction of the South. ¶ The Ember Days in Welsh: *Dyddiau Catgoriau*. ¶ Grace Church, New York, in observing its 150th anniversary recently, recalled that the architect of the present church (built 1846) was the same who designed New York's Roman Cathedral Church of St. Patrick, the

Englishman; that the order of Deaconesses was first revived there; that the first choir school in the American Church was there; and that Phineas Taylor Barnum's midgets, Charles Stratton and Lavinia Warren, were married there in a "Tom Thumb Wedding." ¶ An English Franciscan has been conducting missions in Massachusetts (the first of its kind in Boston). ¶ To reaffirm the Church's obligation to uphold the secrecy of the confessional, the Convocation of Canterbury (Church of England) approved a new and strengthening canon. Said the Archbishop of Canterbury: "If we make it an Act of Convocation, we will have said it to every member of the Church, priest and layman, 'this is what the Church has said, and it is your solemn duty to take notice of it and see that it is obeyed.'" ¶ In St. James' Church, Manhattan, Mary Fickett, leading lady in the Broadway hit *Sunrise at Campobello*, became Mrs. James Congdon. ¶ A guild of St. Matthew's Parish, Detroit, has shipped 723 pounds of medical supplies to the Holy Cross mission in Kailahun, Sierra Leone, West Africa. ¶ The former Bishop of Oregon recently visited the Orient. ¶ The Chapel of the Intercession (Trinity Parish) was the scene and setting of New York's Pro Musica's six performances of the twelfth-century musical drama *The Play of Daniel*. Brooks Atkinson, dean of New York critics, said of it: "In the field of religious drama . . . nothing so fine as this has been done in New York in recent memory." ¶ The Diocese of Dallas recently broke ground for a retreat center midway between the See City and Fort Worth. ¶ The Primate of the Holy Catholic Church in Japan recently dedicated a new five-story nurses residence for St. Luke's Hospital, Tokyo. (The hospital itself was occupied by U. S. and other troops from 1945 to 1956.) ¶ The American Church has 1,149 students in her eleven seminaries. ¶ Thanks to the careful supervision of her Commissioners, the Church of England recently made a million-dollar profit on the sale of some aluminum stock. ¶ Churchwoman Celeste Holm has been starring in a new Broadway hit curiously named *The Third Best Sport*. ¶ The VIII Bishop of Indianapolis (consecrated Coadjutor April 1957) was recently enthroned in Christ Church Cathedral. ¶ The Rector of St. Peter's Parish, Redwood City, California,

I cannot name a time
when God's love began
it is eternal

I cannot imagine a time
when his mercy will end
it is perpetual

John Donne

1959 Spring Bookmark, printed in red and black. (See "All-Purpose Communication Form")

spent over two months in the Middle East, came home and raised, for the newly created Diocese of Jordan, Syria, and Lebanon, $5,000 for the Episcopal Hospital near Bethlehem and $4,000 for an automobile for the first Arab bishop of Anglican obedience in the history of the Church. ¶ Is there an adequate supply of Pocket Directories in the tract case of your parish church? ¶ Philip Wilson Bonsal, formerly ambassador to Bolivia (and before that Colombia), is the new ambassador to Cuba. ¶ The Right Rev'd James Alan George Houdsen, formerly Bishop of Rockhampton, was recently enthroned as the VIII Lord Bishop of Newcastle, in the Province of New South Wales, by the Archbishop and Metropolitan of Brisbane and acting Primate of Australia and Tasmania. ¶ During the three years previous to the last General Convention, Forward Movement Publications put out 6,000,000 copies of "Forward Day-by-Day" and 5,500,000 copies of other pamphlets, and had 192 titles in print. ¶ In memory of her husband (founder of the National Community Chest of America) and her son, Frederic Brainerd Kellogg (from 1940-1958 chaplain to the Church's students at Harvard and Radcliffe), Mrs. Frederic Rogers Kellogg has given $25,000 to the Episcopal Theological Seminary, Cambridge, to endow the Kellogg Lectures, started by her husband eight years ago. ¶ The Most Rev'd Walter Foster Barfoot, Lord Archbishop of Rupert's Land and Metropolitan, has resigned (for reasons of health) as Primate of All Canada; the Lord Archbishop of Quebec will, as senior metropolitan, assume the role of acting Primate until the autumn. (The bishops will submit names for his successor to the Lower House of the Electoral College, which will vote by orders; a majority of those present in each order, clerical and lay, is necessary for election—very much as the American Church elects its Primate, currently styled "Presiding Bishop." The Anglican Church of Canada is divided into four provinces: Canada, Ontario, Rupert's Land, and British Columbia, and each province has its own metropolitan and archbishop. In addition to whatever dignities he may enjoy, the newly elected bishop will become the Primate of All Canada.) ¶ It has been announced by New York's State Tax Department that forty-five persons reported taxable incomes of over $1,000,000 for the calendar year 1956. The average income for the forty-five was $2,346,000. Twenty of the forty-five were unmarried. (Think what *we* could do with just a forty-fifth of all that!) ¶ For the first time in its 101 years, *two* students at the University of the South won Rhodes Scholarships to Oxford University. The son of the secretary of St. Paul's Parish, Jacksonville Beach, Florida, presently a student at Kenyon College, Gambier of Ohio (the Bishops of Ohio and Southern Ohio are alternately chairmen of the board of trustees) also won a Rhodes Scholarship. (Cecil John Rhodes (1853-1902) left £6,000,000 for scholarships at Oxford for U.S.A. and colonial students selected not only because of academic attainments but all-round fitness. Rhodes was one of the prime movers in designing a federated South Africa under the British flag; most of his fortune came from mineral rights in Africa's rich diamond fields.) ¶ The Norman, Oklahoma prize winner (two little boys watching the lighting of an Advent wreath) of the Church's recent photo contest (amateur division) used a tenth of her winnings ($100) for a membership in the Episcopal Book Club. ¶ Thomas Stanley Matthews, son of the V Bishop of New Jersey (the late Paul Matthews), has written a book, *The Sugar Pill* (Simon & Schuster), to support the thesis that journalism provides not news but entertainment. One of Bishop Matthews' five children, father of four sons (one is a lawyer in New York City), husband to St. Louis-born author and foreign correspondent Martha Gellhorn,

THE ANGLICAN DIGEST will award twenty-five dollars for the best monograph on *The Meaning and Properties of the Adjective "Reverend" as Used with the Names of Bishops, Priests, and Deacons.* Entries of approximately 750 words must be typewritten, double-spaced, on 8½ x 11 white paper, and submitted to *The Anglican Digest* by Independence Day, A.D. 1959. Anybody is eligible and may submit any number of entries. The winning monograph will be published in a future issue of *The Anglican Digest* and may be reprinted verbatim by any periodical or publication without cost.

and former editor of *Time* Magazine (1949-1953), T. S. Matthews now lives mostly in London. Stately and every-inch-a-bishop, Paul Matthews' wife was Elsie Procter, of the Procter & Gamble soap family, and his sister, Eva, was the mother foundress of the Community of the Transfiguration, an order of Anglican nuns with their motherhouse in Glendale, Ohio. The Procters were generous supporters of the Church in Southern Ohio, both publicly and privately; Bishop Matthews, who was not without his own benefactions, died a rich man in his 88th year. The present Secretary of Defense, now on loan to the U. S. Government, is president of Procter & Gamble and a Churchman. Just before going to Washington, he inaugurated a new plan for soap company grants of $900,000 a year to higher education. ¶ The IV Bishop of Chelmsford, Province of Canterbury, will this summer participate in the Diocese of British Columbia's centenary celebrations and will lecture and preach in Los Angeles and San Francisco. ¶ Saint Andrew's School, operated by the Holy Cross Fathers, in St. Andrews, near Sewanee, Tennessee, has the largest student body in its history. ¶ In Trin-

ity Cathedral Church, the former Rector of St. John's Parish, Passaic, New Jersey, Donald MacAdie was recently consecrated Suffragan Bishop of Newark. ¶ A direct descendant of one of the members of the historical "Boston Tea Party" and signer of the Declaration of Independence is the Rector of Malta, Montana. ¶ St. Paul's Cathedral Church, Los Angeles, has been transferred from parochial to diocesan control. ¶ The Archbishop and Metropolitan of the Syrian Antiochian Orthodox Archdiocese of New York and All North America presented the Jubilee Medal of the Patriarch of Antioch to the Rector of St. Philip's Parish, Brooklyn, for his efforts to promote a better understanding between the American Church and the Orthodox Churches. ¶ The Diocese of North Carolina, with some outside help, is fixing to build a $55,000 student center for the 600 young Churchmen attending Duke University. ¶ Private to certain Churchmen: your firm can enjoy an income-tax reduction by giving used equipment to religious and charitable organizations. Ask your priest or bishop what's needed. ¶ The Presiding Bishop has named the Bishop of Georgia to the Standing Liturgical Commission. ¶ For the first time a priest of the Canadian Church has been elected president of the Rural Workers' Fellowship. ¶ Akron (Ohio) Churchman John Shively Knight recently sold controlling interest in the Chicago *Daily News* for $18,045,488; average income, since 1944: $1,250,000. ¶ The American Church Union is fixing to have the 1959 (April) Midwest Priests' Institute at Racine (De Koven Foundation), Wisconsin, and study "The Polity of the American Church," a subject hitherto generally ignored. For the first time the Institute will be opened to concerned laymen, especially lawyers and teachers, with diocesan chancellors given a special invitation. ¶ Come a moving day in the month of May, Churchman Malcolm Muir, editor-in-chief (for 22 years) of *Newsweek* Magazine, will take over five floors of one of Madison Avenue's tallest buildings and name it after his magazine. (His son has been with the periodical since 1947.) ¶ EBC member and motion picture and TV star, Dale Evans (wife of actor Roy Rogers) dedicated her latest book, *Christmas is Always*, to the Rector of Encino (California), the Rev'd Harley Wright Smith. ¶ With Divine permission, the next issue of the *Digest* will be mailed to you late next June.

The cover for this issue has been designed by Theo Jung, who has symbolized Whitsunday by recalling the first Christian Feast of Pentecost and the powerful descent of the Holy Ghost in the tongues of fire, by which power the Church, in the person of the Apostles and their successors, could continue the saving work of Christ into all places, for all men, at all times.

THE ANGLICAN DIGEST NEVADA, MISSOURI

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The Church Divinity School
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Berkeley 9, California C

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